

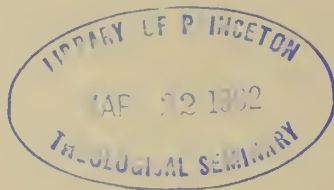
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1898



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No. 74.—NEW SERIES.]

FEBRUARY, 1898.

[PRICE ONE PENNY.]

THE MISSIONARY MOTIVE.

THE NEED OF MISSIONS AS ILLUSTRATED FROM THE FIELD.

By MR. J. N. FARQUHAR, M.A., OF CALCUTTA.

CHRIST figured His Kingdom as beginning in a single seed and sprouting and growing until it should cover the earth. He had this great idea consciously in view from the very beginning of His ministry; it lies like an axiom at the basis of all His teaching; and it rose before Him in the upper room, in Gethsemane, and on Calvary, and seemed worth dying for. This world-wide destiny is one of the essential elements of Christianity. How could the Kingdom of Heaven do less than cover the whole earth? It springs necessarily from the word Gospel. What is the use of good news except for telling?

Who is the Christian? Is he the man who has received the Kingdom of Heaven within him? Then its end must be his aim; and, therefore, his keenest desire must be to see that Kingdom sweep on towards its destined universality. Or, is he the man who has made Christ his Lord? Then Christ's master passion must be his; and he must toil and pray that all the nations may bow before their rightful King. Flowers do not bottle up their fragrance, nor do stars hide their light from men. How shall a Christian fail to radiate Christ?

Christianity is thus, in the heart of it, aggressive; the Christian is necessarily an evangelist.

But all this is commonplace theory. Can we reach any workable, practical ideas? Christianity is the medicine of the nations; every disciple ought to spread the light. But how am I to fulfil this essential element of my faith? How far must I go with purse and endeavour?

Clearly your activity in spreading the Gospel ought to be, at least, as pervasive as your influence in other matters. If it is not, clearly Christ is not uppermost in your heart. "Ye are the salt of the earth." If those who know your business qualities never taste your salt, where is its savour? This principle applies most forcibly to the English nation as an imperial and trading people. Wherever we are, wherever our influence goes, there our light ought to shine, and our Christian salt ought to be active. It applies, also, most forcibly to all individuals who have any connection whatsoever with foreign countries. How did the Samaritan become the neighbour of the man who had fallen among thieves? But it will search us all. Let us beware, lest the influence we exert in any direction be without the savour of Christ.

It does not seem possible to come to the conclusion that England is doing her duty in the matter of foreign missions. The compass of her empire, and the extent of her commerce, are so much greater than the range of her missions. Clearly, the Cross counts for less than the Flag.

And one wonders, often, whether this niggardliness

will not lead to some terrific catastrophe in the near future. The more material sides of European civilisation (and not these sides only) are brought much more forcibly before the minds of the people of Asia than the story of the Cross; and, consequently, the former are being much more rapidly absorbed than the latter. Multitudes understand railways, telegraphs, and Maxim guns, who have hardly heard Christ's name. And the inevitable consequence is the rise of communities equipped with the intellectual and material results of Christian civilisation, and yet either pagan or agnostic in their beliefs, and whether one or other thoroughly anti-Christian. Now, Religion is the most pervasive of all influences in a community. Nearly all the irrational hatred shown towards the British government in India has this for its source. This is true, in a great measure, of the journalistic bile of educated Hindus, as well as the fanatic blood of fiery Mohammedans and ignorant Hindus. Now, what may be the result if, during the coming years these people continue to absorb these elements of our civilisation without being evangelised? The triumph of Japan, and the recent rehabilitation of Turkey, teach us what non-Christian peoples can do when armed with Christian weapons. Unless the Christian churches bestir themselves, we may, in the near future, see not only the English empire of India, but the Christian countries of Europe, threatened by Asiatic pagans, all furnished and furnished, outside and inside, with the latest European ideas. And this great danger I would press home, not that English people may be driven by fear to greater efforts to evangelise the heathen, but that they may realise how pitifully inadequate our missions must appear to the eyes of Christ.

But we will not inquire further what the Christian's duty is in this external way. Let us rather go up into the heavenly places, and enter into closest fellowship with our Lord, that we may not only partake of His holiness, but also come to understand the unspeakable longings of His heart. And entering thus into the mind of Christ, we shall no longer ask how much we shall do for missions, but shall, like Him, fling our all into this mighty contest of all.

"Give all thou canst: high heaven rejects the lore
Of nicely calculated less or more."

Here in Bhowanipur, Calcutta, there is a great work waiting to be done. There is now abundant scope here for a students' missionary—*i.e.*, a missionary giving himself entirely to evangelistic work among educated young men. How fruitful such work may prove we know from what has happened elsewhere. But it is not possible for us to undertake the work—we have each sufficient work of our own. Nor will it be possible for this mission to set apart a man for this work until its staff be strengthened. Who will undertake to support an extra missionary that this precious work may be done?

And this is only one of the thousand spots in which the heart of Christ is deeply interested. Blessed are they that share the labours of the Master!



FROM THE ACTING FOREIGN SECRETARY.

A FEW months ago the Directors were in great anxiety respecting the important medical mission at Hong Kong. The Society has there two hospitals, in connection with which extensive work is carried on. The retirement of Dr. J. C. Thomson involving the necessity for providing a suitable successor was a serious responsibility. A man was required who would be both an efficient doctor and a faithful representative of the missionary character of the institutions. Happily in Dr. Gibson, whose departure for Hong Kong was duly chronicled, the Directors appear to have met with the right man, and letters recently to hand from Hong Kong inform us that the outlook for the new doctor is distinctly bright and cheering, and that he has every prospect of a happy and prosperous career. Dr. Thomson, his predecessor in the work, in anticipation of Dr. Gibson's arrival, spared no pains to leave the work in a thoroughly efficient condition. He had both hospitals, including all buildings from roof to basement, and all their furniture, thoroughly overhauled, repaired and cleaned, and brought in all respects as near to newness as possible. The stock of drugs, clothing, bedding, &c., was replenished. The funds are also reported to be in good condition, and a Chinese committee is at work making the annual collection among that section of the community. The two house surgeons are both earnest Christian men and able doctors, and the staff of students and employees are almost entirely Christian. Indeed, in Dr. Thomson's estimation, the whole work is in a better and stronger position than in any past time of its history; its possibilities in the future are very great and hopeful. Dr. Gibson fully endorses the foregoing, and states that he finds everything in thorough working order, and that seemingly Dr. Thomson has for some time been thinking out every detail, so that his successor might enter happily and easily upon his work. With great consideration he has also so arranged the work as to make it possible for Dr. Gibson steadily to pursue the study of the Chinese language, and thus fit himself for the more difficult side of his task. The Directors have received these reports from Hong Kong with great satisfaction, and have gratefully recorded this.

THE latest news from Madagascar is distinctly reassuring, and fully confirms the interpretation of the telegram to hand on December 10th, given in our last issue. Letters from the Betsileo Mission, dated November 29th, and from Antananarivo, dated December 10th, are unanimous and hearty in their testimony to the change in the situation effected by the visit of the Foreign Secretary and Mr. Evan Spicer. The courage and hopefulness of both missionaries and native Christians have been revived, and there is good ground for believing that for some years to come, at any rate, the Society will be able to carry on useful work in the island. Miss Hare's work at the Girls'

School in Fianarantsoa, the capital of the Betsileo province, has been restored to her, which accounts for the cancelling of her transference to Samoa. Yet more significant still was the visit paid by General Gallieni to the Girls' Central School in Antananarivo, on Monday, December 6th. That visit had been previously arranged with the Deputation, and the Governor-General, having first tested in different ways the progress of the pupils in that school, also of the youths in the secular department of the College, publicly announced that all missionary societies labouring in Madagascar would be treated alike, and that the building in which they were assembled would remain the property of the L.M.S. for carrying on the present Girls' School. This announcement was received with the greatest enthusiasm. The Deputation also concluded important agreements with the representatives of the Paris Missionary Society, and, having accomplished their very difficult task, left for the coast on December 9th.

ON Saturday, January 15th, Mr. Evan Spicer reached England on his return from Madagascar. The Foreign Secretary is still absent from us, occupied with the special duties in South Africa which have been entrusted to him by the Directors. Landing at Port Elizabeth on January 14th, after meeting the Executive of the Congregational Union of South Africa at that port, he was to proceed first to the Mission Settlement at Hankey, and thence to Cape Town. From Cape Town he was to proceed northwards for conference, first with the Bechuanaland missionaries, and then with those stationed in Matabeleland. In all probability Mr. Thompson will go as far north as Buluwayo.

FROM THE HOME SECRETARY.

THE financial statement up to the end of December last unfortunately shows that the advance reported up to the end of November in our receipts for general purposes, compared with those for the previous year, has not been fully maintained. We are still, however, a little ahead, the figures being £41,126 for 1897, £41,052 for 1896. Legacies are still ahead, being £8,763 for 1897, and £6,656 for 1896. The expenditure, as I anticipated last month, has much more nearly approached that of the preceding year, being £91,207 compared with £89,533. The figures give no ground for despondency, but rather for encouragement, and will prompt all friends to do their best to secure the additional income required by the end of the present financial year.

A FAVOURABLE opportunity is at hand in the week of Special Prayer, Thanksgiving, and Self-Denial, which the Directors are asking churches outside London to observe from February 20th to 27th. Circulars and specimen leaflets and envelopes have been issued to all ministers, Sunday-school superintendents and auxiliary officers, with the hope that this year may witness a renewal of the heartiness and success with which this plan was taken up six years ago. If the churches could and would return to that level of help our enlarged income would be secured. I am grateful for indications that the movement in London has been more successful this year, and venture to mention one church prominent for missionary zeal which sent £71 15s. 5d. against £1 last year, largely, I believe, through a

few earnest words spoken by the minister on the subject, while another advanced from £13 3s. 2d. to £43 3s. 2d., sent from sixty contributors, whose gifts varied from a penny to five pounds. The minister writes: "If any external influence has had weight I think it must be the maintaining our monthly missionary prayer-meeting and (possibly) the putting of greater emphasis on the 'Thanksgiving' than on the 'Self-Denial.'"

OUR Sheffield friends, whose indefatigable labours have, with God's blessing, produced great increase in interest and support, have accepted the kind offer made by Rev. J. L. Pearse to attend the week-evening services of the churches and speak on our work. Whenever possible Mr. Waterhouse, also a Director, will accompany Mr. Pearse. The Sheffield churches will thus receive the latest information from abroad, and will be enabled to follow sympathetically the work of the Society. If other Directors could follow this admirable example, untold good would result in many quarters.

I GLADLY note, in the hope that others may do likewise, that a young lady in the Midlands has raised £5 by a bazaar, for which she found the articles herself by "sewing all sorts of things in her spare time throughout the year," and that on January 1st we received £1,000 quite anonymously with the request that we would treat it "as if it were a legacy to the funds of the L.M.S. received from the executors of the sender."

OUR curio boxes are proving very useful, and, judging by their growing service, appear to meet a real need of illustrations for addresses and social meetings. In 1895 they were borrowed 50 times, in 1896 150, and in 1897 270. We are constantly making additions, the last being some idols and articles used in worship sent by one of our native catechists in Benares, and a number of Chinese dresses, idols, and curiosities.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 14th, 1897.—Rev. THOMAS GREAR in the chair. Number of Directors present, 67.

The Acting Foreign Secretary introduced Miss Bounsall, a self-supporting missionary, who was about to return to Coimbatore, South India, after a very brief sojourn in this country, the journey home this year having been undertaken solely out of sympathy for a fellow-worker (Miss German) who was not in a fit state of health to travel alone. During her connection with the Society for the past twenty-one years Miss Bounsall had been so bound up in her work that she remained at her post for eleven years before taking a first holiday, and, upon returning to India, spent another nine years at work.—The Chairman also testified to the beautiful spirit of entire consecration to Christ which animated Miss Bounsall.—Miss Bounsall briefly addressed the Board.—Special prayer was offered by the Rev. E. R. Barrett.

The late Rev. J. Legge, D.D.—The following resolution was adopted by the Directors rising from their seats:—

"That, in tendering to the bereaved family of the late Dr. Legge their sincere sympathy and condolence in the great loss they have sustained, the Directors again embrace the opportunity presented for placing on record their high esteem of the Christian character, missionary devotion and marked ability of the deceased professor. Twenty-three years ago, on the occasion of his retirement from the active foreign service of the Society, their predecessors in office expressed their affectionate regard for Dr. Legge personally; their appreciation alike of his character and of his thirty-four years' work in China; their deep sense of obligation to him for the valuable linguistic service he had rendered in translating the Chinese Classics into English; and their earnest hope that he might be

spared to continue his researches and translations, and thus contribute to a yet clearer knowledge of Chinese thought and character.

"And 'now the labourer's task is o'er,' after prolonged and fruitful work at Oxford as the Professor of Chinese (in which important sphere he gave abundant evidence to the last of his unabated interest in the work of foreign missions generally, and in that of the London Missionary Society in particular), the Directors cannot but reiterate their appreciation of his great worth and distinguished life and labours. They thankfully recognise that it is a privilege to have the name of James Legge upon the Society's roll-call of missionaries; they are grateful to 'the Lord of the Living Harvest' for giving them the honour of sending him to China; they rejoice in the permanent and wide-reaching nature of his life's work, and are glad that after retirement from service abroad he still served the Society as a Director, and in many other ways furthered its aims."

The Acting Foreign Secretary also reported the death of Mr. J. J. Bowrey, of Jamaica, and of the Rev. W. Clarkson, formerly a missionary in West India, and the Secretaries were instructed to express the sympathy of the Board with the bereaved families.

The late Rev. W. Roberts, B.A.—The following resolution was adopted by the Directors rising from their seats:—

"That the Directors have heard with profound sorrow of the heavy loss they have sustained in the death of their beloved colleague, the Rev. W. Roberts, B.A., who for nearly forty-six years has been one of their most faithful helpers and trusted counsellors. They gratefully record their high appreciation of the care, devotion, unflinching geniality and high principle which ever marked the various service he rendered the Society; and they would specially mention the wonderful sagacity, kindness and skill which he displayed as their first ministerial president in 1803, as Chairman of the Examination Committee during the past four years, and as Chairman of the Literature Committee since 1884. Amid their sorrow the Directors can but render thanks to God for the many gifts bestowed upon His servant, and for the spirit of consecration with which he so unsparringly devoted himself to the furtherance of His Kingdom. They respectfully tender their affectionate sympathy to Mrs. Roberts and her bereaved family, and earnestly pray that they may find ever-growing comfort and increasing peace in the knowledge of the wide usefulness and far-reaching inspiration of that consecrated life which the Heavenly Father has now called to the richer service and fuller joy of His more immediate presence."

The resignation of Mr. E. P. S. Reed, one of the auditors, was received with regret, and Mr. J. McLaren was nominated for the vacancy (Mr. McLaren subsequently accepting).

A letter was read from the President and Council of the Royal Society, thanking the Society and Capt. Hore for the help rendered to the Funafuti Coral Reef-boring Expedition, by conveying Professor David and party to Sydney in the *John Williams*, and also for aid to scientific research and contributions to the advancement of natural knowledge which the Society through its missionaries and officers has often rendered.

The Board expressed its sense of the great loss which the South India Mission has sustained through the death of the Rev. E. Lewis, of Bellary.

The resignation of the Rev. W. Owen, formerly of Wuchang and Chung King, was accepted with regret, the Directors recording their high appreciation of Mr. Owen's Christian character, consecration, and ability. Miss Macey, of Tientsin, also resigned her position as a missionary of the Society on account of enfeebled health and family claims.

Offers of service were accepted from Mr. A. T. Foster, of Hackney College; Mr. R. W. Ross, of Cheshunt College; Mr. C. D. Cousins, of New College; and (subject to their passing the usual examination) Miss A. Grierson, of Stroud Green; Miss

E. E. Sharp, of Openshaw; and Mr. R. Scott, M.B., Ch.B. Miss S. E. Jolliffe was appointed to the Papauta Girls' High School, Samoa.

Board Meeting, December 21st, 1897.—Rev. THOMAS GREAR in the chair. Number of Directors present, 58.

Political Situation in Madagascar.—The following resolution was adopted:—

"The Directors desire to record their devout thankfulness to God for the brighter and more encouraging news to hand from Madagascar. Whilst realising that the Society's work in that island may possibly, in future, be more limited in extent than formerly, and may still have to encounter opposition and difficulty, they nevertheless rejoice to learn that the frank, firm, and dignified representations made by the Deputation to General Gallieni and other French officials have not been without effect, and that there is ground for hoping that the policy of avowed hostility to the Society will now be abandoned, and the same liberty be accorded to the missionaries of the London Missionary Society as is granted to those of other Societies. They welcome the testimony, freely borne by the missionaries, to the stimulus and help the visit of the Deputation has been both to themselves and to the native churches, and they gratefully acknowledge the goodness of their Heavenly Father in mercifully watching over His two servants, preserving them in health, granting them journeying mercies as they travelled to and fro, and giving them constant evidence of His guidance and care. These brethren have been followed by the earnest prayers of a very wide circle of friends and sympathisers here at home, and the Directors cannot but express their conviction that, in the improvement in the situation reported, these prayers are being graciously answered."

The resignations of the Rev. J. A. Houlder and the Rev. T. F. M. Brockway, of Madagascar, were accepted with regret.

The Board tendered its sincere and hearty thanks to Mr. J. J. Hatten, who, for the past twelve years, has had the superintendence of the Society's property at Mellis, and has brought into a satisfactory condition the land which has recently been sold with the sanction of the Charity Commissioners.

Board Meeting, January 11th, 1898.—Rev. THOMAS GREAR in the chair. Number of Directors present, 75.

The Rev. George Cousins, in sympathetic terms, introduced the Rev. J. Chalmers, LL.D., of Hong Kong, who has returned to this country under a heavy burden of sorrow in the death of his wife. He was now in the seventy-third year of his life and the forty-sixth of his missionary service, and, although he had been approached in reference to an honourable and prominent position in this country, his love for the Society impelled him to continue working for it as long as he could in China. The Rev. A. Parker had returned from Benares after his first spell of ten years' service, which had been of a varied character, and had been discharged with enthusiasm. His hands had been greatly strengthened by the presence of a wife who had entered heartily into all his schemes, and had taken a large share of responsibility in the work amongst women and girls. Happily, Dr. Curwen's health had been restored by his visit to England, and he was about to return to Peking with Mrs. Curwen.

Dr. Chalmers said it had been his privilege to help in building up the church in Hong Kong founded by the late Dr. Legge, whom he joined as a colleague. He had also taken part in all the other branches of the Mission, and had met with much encouragement as well as discouragement.

Mr. Parker said the ten years he had spent in Benares had been extremely interesting, and he felt more hopeful about work

in that city than he did ten years ago. The work there was hard, slow, painful, and depressing. The Sacred City of the Hindus exerted an irresistible spell, which made the possibilities of Christ's Kingdom something wonderful to dream about.

Dr. Curwen remarked that he did not wish his worst enemy a year's holiday. He had had a very pleasant time at home, and, although it had not been pleasant treatment, it had been successful; so that he was as well as he had been for many years. He was preparing to return to Peking with greater confidence that the work he and his wife were about to do would be blessed, and with a more developed zeal for the work. He thought they might well be proud of their North China Churches.

Special prayer was offered by the Rev. H. Varley, B.A.

The resolution of the Board of October 26th last, transferring Miss Hare to Samoa, was rescinded, her services being retained in Madagascar.

The Acting Foreign Secretary officially announced that Dr. Fairbairn, Principal of Mansfield College, Oxford, has accepted the Haskell Lectureship on the Science of Comparative Religion, and hopes to go out to India next winter to lecture at important centres to English-speaking Hindus. On his motion, heartily seconded by Mr. Albert Spicer, M.P., Treasurer of the Society, the Board resolved to record its gratification at this announcement.

Offers of service were accepted from Mr. E. B. Riley and Mr. E. Evans, of Lancashire College, Miss G. Elkington, of Barnsbury (subject to her passing the usual examination), and Miss May Sibree (subject to medical report), daughter of the Rev. J. Sibree, of Madagascar.

The Board agreed to the transference of the Rev. A. W. Wilson, of Madagascar, to Demerara, as successor to the Rev. J. L. Green, his chief duty to be the training of evangelists and pastors for the service of the churches in British Guiana.

FROM THE ACTING SECRETARY OF THE WATCHERS' BAND.

FROM remarks made in some quarters, it appears that various suggestions which have been made in connection with the Watchers' Band, at the request of many Watchers, have been taken as though they were an essential part of the organisation. I have reason to believe that many who pray much for the Society do not join the Band because they do not feel disposed to pledge themselves to pray at certain times for certain parts of the work. It seems to have been overlooked that the Cycle of Prayer, published in the List of Missionaries each year, was only a suggestion; and I am anxious to make clear that the only pledge asked from members is the following:—"Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the work of the London Missionary Society, and, as far as lies in my power, to further its interests." There must be a great many friends of the Society who are fulfilling this pledge in addition to those who are already enrolled as Watchers. It would materially help forward this movement if they could see their way to join.

THE library does not seem to have the support amongst the various Bands that its excellent selection of books deserves. Only about seventy branches have availed themselves of it at present. The library now contains 132 books; several copies of nearly every work are in hand in order that sets may be readily sent out. The following interesting volumes have lately been added:—"Among the Dark-haired Race in the Flowery Land," "China and Formosa," "Joseph Neesima," "Chinese Characteristics," "Cycle of Cathay," "A Hero of the Dark Continent," "Tiyo Toga," "Hinduism Past and Present," "Survey of Foreign Missions," "In the Tiger Jungle," "Rise and Spread of Christianity in Europe," "The Growth of the Kingdom," "Capt. Allen Gardiner," "Strategic Points in the World's Conquest," "Martyrs of Polynesia," "Life and Letters of Mary Hart."

THE new Manual—third edition, sixtieth thousand—has been issued to all members joining since the beginning of the year. It has been entirely rewritten and brought up to the present time by the late Secretary, and gives in a very concise and available form a splendid summary of the work and workers of the Society. The price is, as before, 4d. to members and 6d. to non-members. An interleaved edition is also ready at an additional cost of 2d. Improved reading cases may be obtained containing places for membership and watchword cards. Price complete, with new Manual interleaved and both cards—in cloth, 1s. 6d.; in leather, 2s. 6d.; both post-free.

SOON after this month's CHRONICLE is published, the renewal notices will be in the hands of branch secretaries. They will greatly facilitate the work of the central office if they will kindly return the renewal forms duly filled in as soon as possible; and they will gladden their fellow Watchers if they send in at the same time the names of a large number of new members. Those who join for the first time before April 1st will not need to renew till April, 1899.

THE annual meeting of the Watchers' Band will be held, as in previous years, on Wednesday afternoon, May 11th, at three o'clock, in the City Temple. The Rev. Alfred Rowland, B.A., LL.B., Chairman of the Congregational Union of England and Wales, has kindly promised to preside. Owing to the heavy pressure during the May Week, the Directors are considering the advisability of holding this meeting next year at some other time.

WEEKLY PRAYER-MEETING.

THE weekly prayer-meeting is held in the Board Room of the Mission House on Thursday from 3 to 4 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

All friends of the Society are earnestly asked to attend when possible.

The following will preside during February:—

February 3rd.—The Rev. D. McEwan, D.D., Clapham Road.

„ 10th.—Mrs. Gledstone, Streatham Hill.

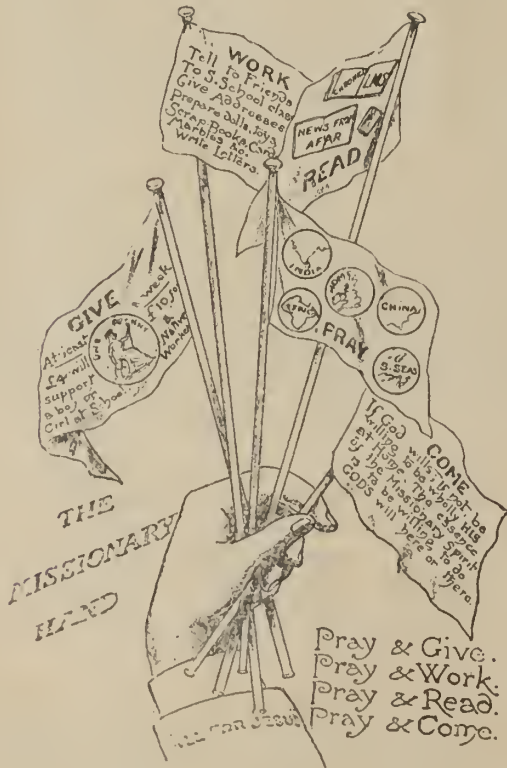
„ 17th.—The Rev. W. Hardy Harwood, Union Chapel.

„ 24th.—The Rev. F. Seth-Smith, Highgate.

CHRISTIAN ENDEAVOUR AND FOREIGN MISSIONS.

BY THE REV. W. G. BROCKWAY, OF CALCUTTA.

CHRISTIAN Endeavour Societies have already done very much to revive missionary interest among the young people of our churches; but they are going to do more. "Have you a Missionary Committee in your Endeavour



for one reason or another, other organisations may be difficult.

Prayer is therefore the first duty of the Missionary Committee. Let this Committee meet now and then (perhaps occasionally before or after the regular meeting) in order unitedly to lay before God the missionary field and work.

Then the Missionary Committee can see that no regular meeting is held without prayer being offered for foreign missionary work. This can be easily arranged. Variety and interest are added by adopting the cycle of the *Watchers' Band*—India the first week of the month; China the second, and so on. Let the Missionary Committee see that some member (not necessarily on that Committee), is charged with remembering the country for the week, either during the chain prayer, or elsewhere in the meeting. If each week different members are asked to take this part, all the society will be brought into sympathy with the *Watchers' Band* idea, and with prayer for missions. Many societies have the *Watchers' Band* prayer cycle chart hanging in their meeting room as a reminder to the members of the call to prayer.

Again, the Endeavour Missionary Committee can put up in their meeting room (and keep up) a scroll or banner giving a list of the missionaries who have gone from their church, or who are linked with them in any special way.



Society?" I asked a friend lately. "Yes," was the reply, "and I am on it; but I wish you would tell me what we can do. We have to report once a month, and it seems so difficult to find anything practicable."

May I, therefore, make a few suggestions on this matter? I need hardly remind Endeavourers that elasticity is one of the characteristics of these societies. So I would not do more than throw out hints, some of which may prove useful.

I. PRAYER

Prayer is the centre of Christian Endeavour. Every missionary realises the value and power of prayer. Hardly a missionary report but in one form or another pleads for the prayers of home Christians. Therefore, fellow Christian Endeavourers, pray for us.

In Christian Endeavour prayer comes naturally, whilst

The same plan may be adopted to stimulate interest and prayer in reference to the annual missionary services of the church. A scroll may be put up each year, some time before the annual meeting, asking for prayer for the Missionary Deputation and the meetings to be held. Upon this scroll may be given some particulars of the Deputation's

field and work. In this way also other matters of special missionary interest that have claims upon our sympathy and prayer may from time to time be brought before the members. Even though at each meeting but a few minutes be directly devoted to missionary work, yet such plans as these help to give the prayers reality, variety, and interest.

II. GIVE.

Here, again, I can only venture to make suggestions, or rather to tell what Christian Endeavour societies are actually doing. In many societies $\frac{1}{2}$ d. to 1d. a week subscriptions are being collected on the cards supplied by the L. M. S. In other societies a free-will offering is taken for missions (once a month or oftener, a missionary box being placed on the table at the meeting. Thus many members are doing much, and can do more, to revive the plan of regular (even if small) subscriptions to foreign missions. What we pray regularly for, and give regularly to, we shall take permanent interest in.

How shall the gifts thus (or otherwise) raised be used? Some say: "Not apart from the regular missionary interests of the Church." And if so, so much the better. Christian Endeavour is "for the Church," and, therefore, can always afford to keep in line with it. But often in the field in which the Church is interested some special work may be found for the C. E. subscriptions, *e.g.*, the support of a child at school, or of a Catechist or Bible-woman. The Home Secretary of the L. M. S. will always be glad to give information on these points.* But, may I say one word in this connection? I believe that every Endeavour society should make a point of sending as much to the general funds of the Missionary Society as it sends to the special object. Otherwise, the general objects are in danger of suffering at the expense of special work.

III. READ.

The importance of being well-informed on missionary work cannot be exaggerated. Prayer seems empty and zeal grows vain unless we have knowledge of the work, its needs, its claims, and its successes. Therefore members should be among the most regular and diligent readers of the L. M. S. CHRONICLE and *News from Afar*.

The Watchers' Band Library affords a means of missionary information that many are finding most useful.

Again, use what you read. In some Missionary Committees each of the members is charged with watching a special mission-field. Whenever a member of committee finds any incident or fact illustrating the week's topic, this is told in the regular meeting, and thus brings both freshness and missionary interest to the Christian Endeavour.

* It may be noted that the L. M. S. wisely asks C. E. societies wishing to support a special worker on the mission-field, to guarantee such support for five years or else work might be begun and then left unsupported.

IV. WORK.

Some Missionary Committees seek to increase the general subscription list of the church. Others may seek to bring missionary boxes into the homes, first of Endeavourers, and then of the whole congregation. Missionary diagrams and maps may be prepared to brighten up the C. E. room or the Sunday-school. A "Missionary Notice Board" may be hung in the Church porch (see L. M. S. CHRONICLE, October, 1897). Sunday-school missionary addresses, or Magic Lantern Exhibitions (see cover of L. M. S. CHRONICLE), may be given. Letters may be written—bright, chatty, and hearty—to missionaries on the field.

The missionary working party of the church, or the Children's Missionary Band, may be helped, or even formed. Full information about articles suitable for schools, etc., abroad, may be obtained at the Mission House.

Once more, Foreign Missionary Committees who have found these or other plans useful, should write to the Editor, *News from Afar*, and thus pass on plans to other societies.

V. COME.

"Come to Christ, and to fulness of obedience to Him." No Endeavourer who has not given his heart to Christ, or who is not loyally living for Christ, can permanently help on foreign missionary work. But everyone true to Christ, even though he may never leave the home country, is yet influencing others who in business or professions may in heathen lands wield influence either for or against the Gospel.

Again, coming to Christ may mean the yielding up of oneself to the claims of the foreign missionary field. The world needs yet many more to join the ranks of those who, in far-off lands, are doing the hardest, gladdest work.

And is there for you any work higher than that of a missionary on the field? I am not sure. In Endeavour societies I sometimes meet with young people who have the most intense desire to go out as missionaries, who have yielded themselves to Christ for this service, and who yet—for family or other reasons that cannot be gainsaid—must remain at home. When I see such young people throwing into the service of the Church at home, into the Sunday-school, into C. E., and its Foreign Missionary Committee, the enthusiasm and zeal they might have used so well abroad—when I see such young people I feel that for them, too, the Christ-call has come, the call not to the self-sacrifice of going abroad, but to that of remaining at home, and there doing a work that none but those who have their heart abroad do. Of one thing I am assured, that whether our work be here or there, every Christian Endeavourer is called of Christ to bear within him the burden of winning the world to Himself.

—◆—

"Our Lord Jesus Christ Himself stablish your hearts in every good word and work"

CHONDAMMA.

BY MR. R. A. HICKLING, OF CHIK BALLAPUR.

IN the report of our work at Chik Ballapur for the year 1895 I wrote as follows:—"One of our women, I am glad to say, has, on her own initiative, taken to teaching her neighbours, and her work has borne fruit, though not of that sort that we can gather. A very intelligent girl of the weaver caste, some fifteen years old, has regularly come to be taught out of the Bible, and has really made great progress. She refuses to take part in idolatrous ceremonies, says that she believes in Christ, and prays privately. She is willing and anxious to be baptized, and would risk anything

her and spoke to her, learned to love her for her modesty and earnestness. About the beginning of this year, her relatives, alarmed at her constant objections to joining her husband, and knowing her inclination towards Christianity, forbade her to have anything to do with us. From January last she was never allowed to go out alone, and was practically a prisoner; and the only communication we had with her was by means of letters carried by a mutual friend.

As her birthday approached she became more and more insistent on her right to baptism, and I became very anxious, for though she was undoubtedly of age we had no means of proving it, while our enemies, by false witnesses, could easily demonstrate that she was still a minor. If we baptized her



AN INDIAN JEWELLER'S SHOP.

to leave her heathen surroundings, but she is under age, and her baptism would be the signal for a most vexatious turmoil, utterly barren of good results to anybody." It is now my duty to report that Chondamma has been faithful, and that the fruit has been gathered.

These two years have been a time of great trial to her. Though very unwilling, she was forced into betrothal to her cousin, and throughout this year the relatives have never ceased troubling her to join her husband. At first, however, they put no great obstacles in the way of her seeing our people, and while Mr. and Mrs. Rice were here, in 1896, she often came to the Mission bungalow. Everyone who saw

it was certain that the "law" would ignore the fact, and hand her back to her own people with results that I dreaded to think of. After getting all possible advice, I told her, with great reluctance, that we could not baptize her yet; that she should pray and work for the conversion of her mother, her only legal guardian, and that if she were compelled to join her husband, she should try, by a sweet and faithful Christian life, to win him over too. Her grief was very great, and, after one more despairing letter, I heard nothing for several days. Then, all on a sudden, Chik Ballapur was full of talk about "the weaver girl," and the unaccountable way in which she was acting.

About August 15th, an idolatrous ceremony on behalf of their ancestors was to be held in the house of her grandfather, Naganna, and Chondamma was told to attend it. She firmly refused to have anything to do with it, and resisted all persuasion. Feeling that something must be done immediately, her relatives called meetings of their caste people, and brought the girl before them again and again to try to get her out of her new notions. In spite of all their efforts she remained firm, and maintained a glorious witness. She declared boldly that she was a Christian, and intended taking baptism, rejected their bribes of jewels with scorn, and, when challenged about the Bible she held in her hand, read out of it to the assembled people. After many attempts, her relatives decided that, as nothing would change her, they would turn her out; and on August 24th released her from her long bondage. She came straight to our bungalow, and I shall never forget that visit. A more modest, becoming girl I never saw, and her persecution had seemed to clothe her in a dignity rare among Hindu women. We talked for some time, and prayed together, and then she went bravely back to the house of a friend to await the last act in her deliverance. It was necessary that she should be at liberty more than one day, to establish the fact that her people had given her up, and, of course, to stay at the bungalow was impossible. As I looked upon her retreating form I little thought that I should see Chondamma alive no more. Would that I could be back at that day and find all that has happened since a dream! That very day new life was infused into the persecution by some bigoted money-lenders, whose object was "to save the reputation of Chik Ballapur." They had the poor girl seized again, and kept in a closer bondage than ever. They had her again brought before meeting after meeting, and, when all their efforts were in vain, tried to get her to turn Mussulman rather than Christian. Their foul minds did not hesitate even to suggest to the pure child that a life of infamy would be preferable to taking baptism. Chondamma's case was, indeed, very pitiful, but I had no fear for her safety while her mother clung to her. Rumours began to get about that both mother and daughter were going to come over, and then the enemy, seeing the course things were taking, laid their last desperate plan. I have no room to tell all the story. By stealing the mother's jewels they turned her mind against her daughter, and finally prevailed on her to send her away, a prisoner, to the house of her grandfather. On September 14th, at 7 a.m., I got a letter from Chondamma, saying that she was well, and that the time was suitable to arrange for her baptism. I replied, telling her that on Sunday, September 19th, I would let her know my arrangements definitely, and, according to her request, sent her some books to be reading in the meantime. Her letter was dated from her grandfather's house, in which she said that she had been put in a room alone. On the following day, at three o'clock, hearing a bazaar rumour that she was dead,

I hurried down to the house of Naganna, and there I found her lifeless body laid outside the door, and preparations going on for the funeral. It was given out that she had been ill some time, and had died naturally. I caused the body to be seized by the police and sent away to Devanhalli for *post mortem*, and the examination showed that enough arsenic had been administered to the poor child to kill several people. Bribes have been freely used and atrocious lies have been told, and the net result of the police inquiries, so far, is, that no charge can be brought against anyone. The perpetrators will never be brought to justice, and the man who organised the whole foul thing goes about serenely, feeling, no doubt, that he has done the gods a service. It has been a bitter, bitter thing for us. May God make us worthy of Chondamma! We had hoped to receive her amongst us here by baptism, but that was not to be; and all that we have is a tablet on the wall of our little chapel—

TO THE MEMORY OF
CHONDAMMA,
MARTYR.

She bore many hardships for the witness of
Jesus through many days, and entered into His
blessed presence, Sep. 15th, 1897.

OUR MISSIONARY DISTRICTS.

SALEM AND TRIPAJLOOR.

BY REV. W. ROBINSON.

THESE two mission districts are seventy miles apart, but are in the same Government district, and are so closely allied, not only geographically, but, in every other sense,



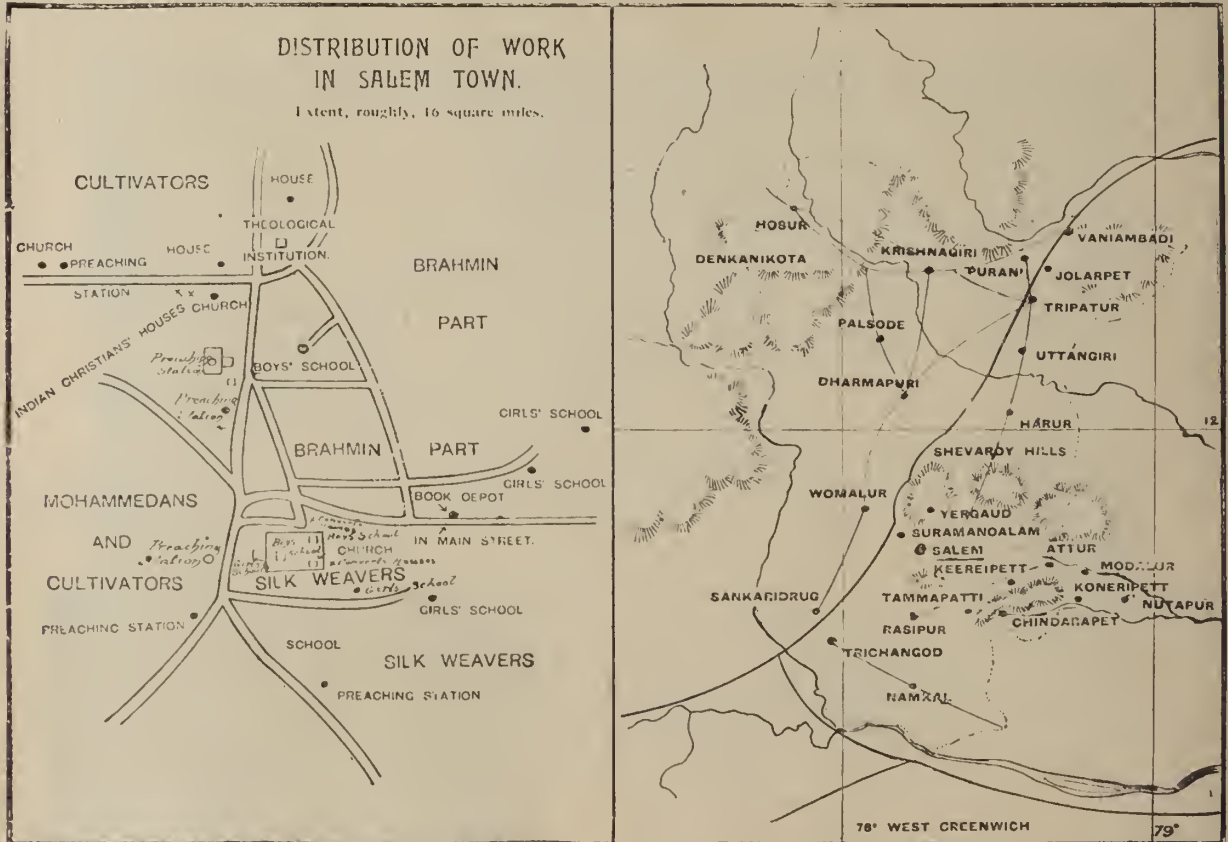
WOMEN GRINDING CORN.

that in writing of one you must of necessity include the other. For many years it was the peculiar lot of these two missions to be under one supervision. The Salem missionary

had charge of Tripatoor. When this was not the case the Tripatoor missionary had charge of Salem. This arrangement had the merit of simplicity; this was its only merit. Travelling by the south-west train from Madras, you enter the Salem district at the one hundred and fifteenth mile on the railway; you leave it at the two hundred and thirty-eighth mile. In travelling these 123 miles you have not covered the extreme length of the Salem Zillah, which has an area larger than Wales—viz., 8,400 miles; and you have only touched three important towns. The railway was made for military purposes after the Mutiny, and was placed

reached your destination more or less dislocated. After every trip we had to screw up the bolts of the cart. The bicycle is our latest arrangement, but as our principal scorcher should be home this year I will leave him to tell the story of the wheel.

The district is one of the most beautiful in South India. Salem, the principal town, with a population of 70,000 people, literally "stands with hills surrounded," and Tripatoor, "the village of the holy foot," containing 15,000 people, is snugly sheltered at the base of lofty but undulating hills. The latter is a sacred spot to Hindus, with its



so as to avoid the proximity of large towns and the great trunk roads. We have two principal stations and twenty-five out-stations, the latter, with two exceptions, are from ten to fifty miles distant from the line of rail. Messrs. Crisp, Walton, Lechler, and others had to visit these places in the unspeakable, springless bullock-cart, which, at express speed, covered about two miles an hour. Later, horseback was a quicker mode of transit. Maurice Phillips introduced a bamboo dog-cart which was guaranteed to travel over a ploughed field. "Hunter," the mission pony, loved that cart, he used to select the rockiest part of the road and bump you over it to that degree that you usually

temples, tanks, groves, and holy shrines. Right in the middle of these is the mission church, a Gothic building, perfectly planned. It has been the joy of many a Christian heart in that hotbed of degrading error and superstition.

From the time Henry Crisp arrived in Salem, just seventy years ago, the principal work of the missionary has been to travel and preach over this enormous area. Assisted by zealous Indian workers like Isaac David, Sundram, Muttu, and A. Devasagayam, the district has been evangelised through and through. Here mention should be made of J. M. Lechler and his son-in-law, Maurice Phillips: the former a fertile and vigorous organiser, called to his rest all too soon;

the latter our chief evangelist in South India, and still indefatigable in his Master's service. Converts have been gathered from all classes. Brahmin, Vaisya, Sudra, and Pariah, redeemed by the precious blood of Christ, have found themselves one in Him. You may see them worshipping together in Salem church on any Lord's day, and it is an inspiring sight. These are hard-won trophies, for while success has been constant you have to take into account the tremendous difficulties in the face of which that success has been won. Brahminic conservatism and pride on one hand, Pariah degradation—that lower deep in the lowest deep of callous depravity—on the other: these, with the endless variations of caste division and superstition, form a barrier like the famous mud fort at Bhurtpoor. Cannon-shot and rifle-bullet were poured into it by British soldiers for years. The mud simply absorbed the lead and iron, which would have pulverised the fort had it been built of granite. That fort resembles caste. Every possible scheme has been tried to break its power, none has succeeded, and none will except the glorious Gospel of the Blessed God; this, and this only, emancipates Pariah, Sudra, and Brahmin.

The apparent results of seventy years' work in Salem district to-day are seen in twenty-five out-stations, in most of which are churches, one high school with an Indian Christian graduate as principal, three secondary schools, twenty-four schools for girls and boys, Sunday-schools, a girls' home, an industrial school, and a theological institution. In round numbers there are 1,000 Christians, including 311 communicants.

The success which words cannot indicate, which numbers cannot measure, is ours also. We see this in the gradual leavening of the population with Christian ideas; in the growing tolerance of the crowds we address; in the assurance we receive from Pariahs who openly declare they want their children to grow up followers of Christ, and from Brahmins who secretly tell us they would like their sons to be imbued with the spirit of the Sermon on the Mount.

In Salem there is a great harvest to be reaped, but it must be reaped by Indian brethren. Our aim has been to develop a self-reliant, self-propagating Indian church. India must be converted to Christ by her own sons, and India will be if we leave her unfettered by Western modes of thought and organisation. The truth shall make her free, and she shall be free indeed.

“Take all in a word, the Truth in God's breast
Lies trace for trace upon ours impressed;
Though He is so bright and we are so dim,
We are made in His image to witness *Him*.”

It is to make Indian Christians effective witnesses for Christ that we have recommenced industrial teaching in Salem.

A MALAGASY HYMN-WRITER.

IN the December CHRONICLE we gave an account of the sad death of J. Andrianaivoravelona, the native pastor of the church on the rock, Antananarivo. A short story of his life-work will be found in this month's *News from Afar*.



J. ANDRIANAIVORAVELONA.

He was a great hymn-writer, and many of his compositions are widely sung in Madagascar. It is said that he could write one for any occasion, on any subject. The following hymn was composed in prison shortly before his death:—

[TRANSLATION.]

THE HEART IS GOD'S.

8.7.8.7.4.

Take my heart for Thine, Jehovah,
Oh, my Father and my God,
Dwell within my heart for ever,
Of that house be always Lord.
Oh, my Father,
Let it be Thy dwelling now.

Take my heart for Thine, O Jesus,
Oh, my Saviour and my Lord,
'Tis my heart instead of riches
Now I offer unto Thee.
Oh, receive it
As a willing sacrifice.

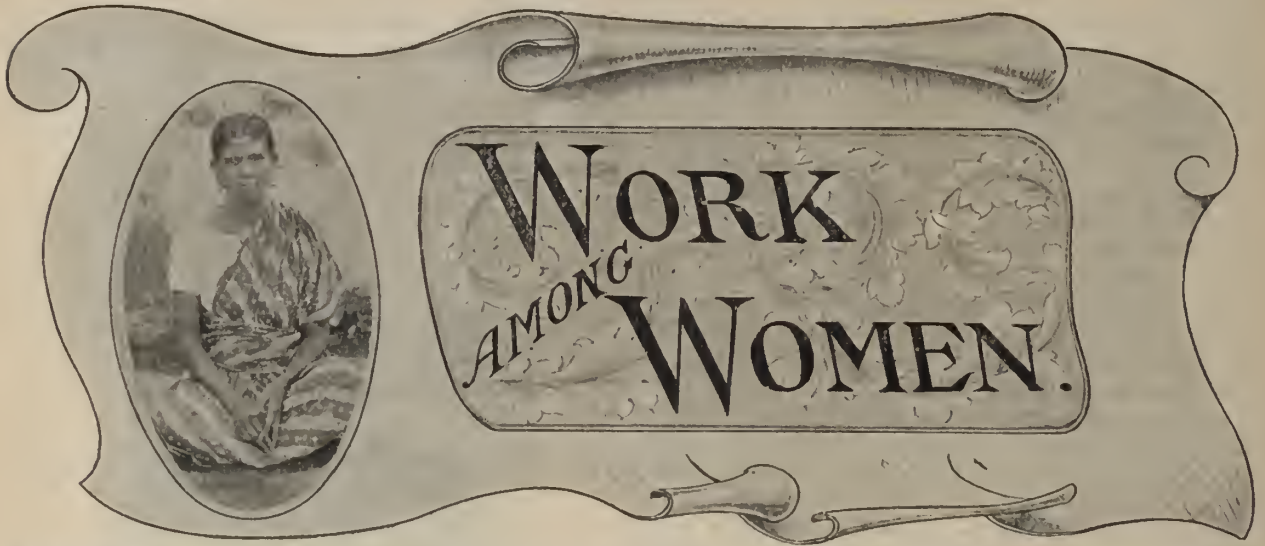
Take my heart for Thine, O Spirit,
Holy Ghost from God sent down,
And this heart of mine enlighten,
Cleanse it for Thy temple throne.
Oh, now take it,
Consecrate it for Thine own.

I will never close my heart, Lord,
But will open it to Thee;
To this heart of mine now enter,
Reign without a rival.

Yes, my Master,
Three in One and One in Three.

Réunion.

J. ANDRIANAIVORAVELONA.



WOMEN'S INDUSTRIAL HOME, CALCUTTA.

BY MISS M. EDITH FLETCHER.

THE superintendence of the Industrial Home has never been mine, but from the time it was opened Miss Linley has had my warmest sympathy with her work in connection with it.

Having lived under the same roof as the women and children, and known intimately the story of each and loving them all, perhaps a few words about the Home and some of the inmates may not be out of place from me.

It is nine or ten years ago since Miss Linley started this work in a very small way. Our dear friend, the late Rev. Tara P. Chatterjee, was her great helper in the scheme, and long and frequent were the conversations they held together on the best way of working the Home, so that it should be a real benefit and help to all those who came under its influence. At that time there was no room available in the Mission Compound for carrying on such a work, and so, when Mr. Chatterjee offered the use of the lower flat of his house, at a low rent, for the purpose, Miss Linley was only too glad to accept his proposal.

The first inmates were three young Christian widows, girls of about seventeen years of age from the villages, each of whom could tell a sad story of privation and trouble. One, whose husband had been found dead in the rice fields, where he had gone to work, brought with her a puny baby boy. Few would now recognise either the mother or the son! The boy is being educated in the Christian Boys' School and is turning out a good, reliable lad, while his mother is one of our Bible-women. When she first came to us, she knew very little, but soon proved herself to be quick and intelligent, and year by year has passed most creditably the Government examination in Bengali.

As soon as the Home was opened, Miss Linley began the

sewing class in connection with it. It was held every day from 11 a.m. to 4 p.m., and any poor woman who wanted to learn was made welcome, and those who sewed well enough were paid for what they did. The three young widows in this way were able partly to support themselves too. From the very commencement of the Industrial Home it has been well understood that Miss Linley did not admit drones, that only those need apply for admission who, if they had the strength, were willing to work!

As time went on more women and children joined the little family. Last year there were 20, 10 women and 10 children.

The sewing department proved an inestimable boon to the poor Christians and Mohammedans around, and they came in large numbers to beg for work. Orders for pillow cases, plain and frilled, were obtained from a large drapery firm. The cutting out was a great labour to Miss Linley, for, fearful of any mistakes if she gave it to others to do, she did it nearly all herself, and every case when finished was "passed" by her before being sent in. One day she laughingly said to me as we were vigorously cutting out together, "I've thought of such a good epitaph for my tombstone, what do you think of it?—'She died of pillow-slips.'"

Some years ago, when Miss Linley was obliged to return to England on account of ill-health, Mr. Chatterjee with the help of his wife took over charge of the Industrial Home. The needlework branch had to be closed, for I was going home on furlough and Miss Robinson's hands were far too full for her to attempt anything in this direction and there was no one else to do it.

Soon after Mr. Chatterjee was taken very ill, and after many months of patient suffering passed away. It has always been a comfort to us to know that he received much

help and love and sympathy from the Home women during his long illness. So near to his heart were the interests of the Home that he bequeathed his nice and airy house to the Missionary Society, to be used for the benefit of poor Christian widows after the decease of his own widow.

When Miss Linley and I returned to Calcutta it was to find our home in one of the three new houses provided so generously by our Society for the better carrying on of all branches of the rapidly growing women's work. Now Miss Linley was able to fulfil the desire of her heart, and have her "girls" in the same house as herself. During her absence

teacher, Puti, to school. It always reminded me of a hen and her chickens to see Puti and these dear little children start off to school together.

The remainder of the women spend most of the day till four o'clock sewing, and then comes the preparation for the evening meal. At seven p.m. there are prayers, after which lessons are prepared for the following morning. Most of the women take genuine interest in their studies, and great excitement reigns near the time of the examinations, both on the part of the teacher and pupils.

Miss Linley has a splendid helper in Puti, the young



INDIAN WOMEN CARRYING WATER.

Miss Robinson had commenced a Converts' Home, and it was easy to amalgamate the two Homes.

The inmates rise about six, and after a short Bible lesson most of them have school till eight, with a good Christian teacher, while those who are not studying prepare the nine o'clock breakfast. After lessons the rooms are swept and tidied and the beds made. Then come prayers and breakfast, after which preparations begin for the day's work. Three of the widows are mission workers, two as Bible-women, and one as infant-class teacher in what used to be my little Hindu school, now in Miss Webster's charge. All the Home children over two years of age go with this

widow who teaches in the Hindu school. She is a girl whose word can be depended on, and who is thoroughly conscientious and straightforward. When she came some years ago, she looked worn and very sad, but there was a look on her face which made one trust her. She is not at all clever, rather the reverse, but has plodded on with her lessons with great diligence, and last year was rewarded by getting a certificate for the examination she went in for. Her dulness has not been altogether a bad thing, for it has made her very patient and very tender with all the little scholars under her care.

Although naturally reserved, she has a most affectionate

nature, and the children take all their little troubles and joys to her, sure of sympathy and help. About two years ago her father died from sunstroke. He was a good man, but owing to the repeated failure of the rice crops left debts behind him which, though they did not amount to much, caused the greatest anxiety to his destitute widow and children. Puti, who was the eldest of the family, made every effort to help, and out of her small stipend sent home each month every copper she could spare to her mother. Again and again in this particular district the crops failed, and much distress was the result. If the poor people could manage to get one scanty meal a day, they considered themselves fortunate.

When a plea was made by the pastor of the church for more funds, Puti wanted to help. Her salary was stretched to its fullest extent, but she did not mean to be outdone. Coming to me, she said, "Little mother, will you give me some needlework to do? I'll find time for it somehow, and then I can give my little monthly offering to the church."

Puti is quite *the* mother to the Home children, and now and again it falls to her lot to punish. One day she sentenced a little creature to breakfast off plain boiled rice! Having to do this, however, made her very unhappy, and in order to make the child more sorry for her fault she shared the punishment with her! It was a novel but pathetic way of giving punishment. One day Miss Linley was asked to take in a poor little destitute girl. She said she hardly liked to put another child into Puti's charge; but before giving her over into the care of another she sent for her, and, pointing to the child, said, "Puti, can you make room in your heart for another child?" I shall never forget the light in her eyes as she said, "Why, yes, of course I can," and going up to the little girl she embraced her, and took her downstairs as proudly as if she had been a young Ranees.

There is one old widow, named Shama, about whom I should like to say a few words. Some years ago she was taken into the C.M.S. Women's Hospital, in Benares, as an in-patient. She was then a Hindu, and very miserable and poor. While there she became a Christian. She was very ignorant, but the simple Gospel story found its way to her heart. A picture of Christ on the Cross, hung up in the ward, had a great influence over her. She said it made her realise how much Jesus must have loved the world so to suffer and die. The lady medical missionary took a great interest in her, and up to last year found the money for her support. When convalescent, she made arrangements with Miss Linley for Shama to come into the L.M.S. home, which at that time was carried on in Mr. Chatterjee's house. The day after her arrival she requested Mr. Chatterjee to take her to Mother Kali's shrine, that she might worship the goddess. She had not yet learned that Jesus must reign supreme and alone. Some months after this she was baptized by Mr. Chatterjee. He gave her a nice white

sari (name of the folding garment worn by the women) for the occasion. That was eight years ago, but she has it still, and regards it, I believe, with a kind of reverence, if not awe, and always speaks of it as "my baptismal sari." It has been difficult for her to give up her old superstitious faith in forms and ceremonies. After her baptism she asked if she should drink the water in the font! Still, she has the root of the matter in her—viz., love to Christ and faith in Him.

At prayers everyone is asked to repeat a text of Scripture in turu. Shama's memory is not very good, and when it fails her, as it not unfrequently does in the middle of her verse, she promptly gives an original ending in the most dignified way. She has been at times rather a care, because there seemed so little she was able to do. She can neither read nor write, and an injured hand prevents her giving much help in the house or cooking. Once she was persuaded to begin to learn to read, and, for a few days, went on bravely, but after that said she positively *could not* go on, for the repeating of the sounds of the alphabet made her mouth ache so *very* much!

I wanted to say something about the children of the Home, but I must forbear, as I have already written at too great length.

Please pray for this Home, that it may become more and more an influence for good, and that those trained and brought up within its walls may be "vessels meet for the Master's use" in proclaiming the Gospel of His Love to their heathen sisters.

WELCOME HOME TO MRS. BAYLIS THOMSON.

EXTRACTS FROM A LETTER.

YOU will ere this have heard of my safe arrival at Neyoor. The journey took just four weeks. We had a very fair passage to Colombo—no very rough weather, and feel we have very much to be thankful for. We realised that prayers of dear ones and many of the Lord's people both in the homeland and India were being answered. According to the prevalent idea of seamen we ought to have been wrecked with so many Jonahs on board! but we had the perfect peace of knowing our Lord was with us and that we were doing His will.

There was rather a large party of missionaries; besides eleven L.M.S. there were some of C.M.S., B.M.S., and Zenana Missionary societies. We had many enjoyable meetings together, and family prayer every morning in the hatchway.

We reached Colombo Tuesday, November 16th. The next day Mr. Bach and I started in the coasting steamer for Tuticorin, arriving there early next morning. The experience of this little bit is anything but pleasant to a bad sailor, as the sea is always more or less lively in the Palk Straits. A railway journey of three hours, and then a

long transit journey of fourteen hours, brought us to Nagercoil 8.30 a.m., Friday, November 19th. I was glad to find our missionary friends there well. Letters of welcome awaited me from Dr. and Mrs. Fells and Miss Macdonnell, urging me to come on early in the afternoon, as the people were on the *qui vive* of expectancy. I shall never forget the enthusiastic welcome I received from the dear people. A mile out from Neyoor, zenana workers boarding school girls and boys, carrying a banner with "Welcome," met me; wreaths and flowers were showered on me; a great shout of joy followed by several songs, as we proceeded slowly on the way, announced my arrival. As we neared Neyoor the crowd and excitement was great; a large drum and flaring torches were added to the procession, and as we entered the gates of the compound our dear friends set up such a shout of welcome, which was lustily responded to by the crowds pouring in. Here were streamers across the road, and a very beautiful pandall over the gate with "Welcome back." The kind greetings did not end here. After dinner at Dr. and Mrs. Fells' bungalow, I was expected to go to the chapel, where there was a large meeting of our dear people. Our veteran missionary, Mr. Duthie, was in the chair. He spoke so kindly, as having known me since my first arrival at Madras in 1858, and how, since that time, I had been engaged in telling of our Saviour's love in this country, and therefore he thought it only right they should accord me a hearty welcome.

A welcome for the Lord's sake is, indeed, acceptable, but not for anything in myself. Mr. Zechariah spoke on behalf of the people, and what especially gave me pleasure was the assurance he gave that they all intended to love me more than ever, and stand by me in any efforts for the extension of Christ's Kingdom. I was then called to speak, and recounted the Lord's very great goodness to me and mine since the last meeting in that chapel, when they had so kindly taken leave of me, and expressed their desire in song: "Come back again soon, our mother." The evening ended with some beautiful fireworks.

I was soon installed into work, and glad to relieve Miss Macdonnell, who had so kindly superintended it in addition to her own heavy duties. She was able to hand over a balance to begin the New Year. I sincerely thank our kind friends who have not forgotten us and continued to send generous help.

MISS FRANCES L. EVANS, the hon. secretary of the Missionaries' Literature Association, desires to make it known that if any missionaries abroad would like magazines sent to them, will they please communicate with her? Also if there are any friends at home would like to send out any periodicals regularly, Miss Evans will be glad to supply them with the names and addresses of missionaries. Miss Evans' address is 83, Inverness Terrace, Kensington Gardens, London, W.

THE LATE REV. WILLIAM CLARKSON.

OUR readers will be interested in a brief sketch of the life of one who, many years ago, was actively connected with the Society. William Clarkson was born at Salisbury in 1817. His father and family were connected with the Established Church, but at an early age he declared himself a Dissenter, and became a member of the church at Orange Street, London, then under the pastorate of the late Rev. J. P. Dobson. At the age of eighteen Mr. Clarkson entered Homerton College as a student for the ministry, but afterwards gave himself to missionary work amongst the heathen. It is a curious illustration of a state of feeling now happily gone by that this step awoke opposition amongst the College authorities, by whom he was told that a man entering the Army should as soon change into the Navy as a student for the home ministry become a foreign missionary. The result was that he had to remove to the Western College, then at Exeter, where he finished his studies. In 1839 he went out as a missionary of our Society to labour at Surat, in Western India, and some six years later, in conjunction with the late Rev. W. Flower, founded a mission on the banks of the River Mahi. God prospered the work, a Christian colony was established, and much itinerant preaching was carried on. The story is described in "Missionary Encouragements," a small book which was widely circulated in the fifties. Mr. Flower, however, having died, and Mr. Clarkson's ill-health compelling his return to England, the mission, then under the care of the late Revs. Joseph Taylor and Alfred Corbold, was passed over to the Irish Presbyterians, who have ever since worked it vigorously and successfully. After brief pastorates at Ipswich and at Folkestone, Mr. Clarkson became, in 1861, minister of the church at Bideford, and in 1870 of the Trinity Church, Croydon. During the whole of the time that had elapsed since he left India in 1854 he had kept up correspondence with the native Christians at Barsnd—the home of the colony above-mentioned—and on his retirement from the active ministry, in 1883, he determined to crown his early labours by writing a few devotional and exegetical works for the use of the converts. For this purpose he devoted a year to studying afresh the Gujarati language, in which he had been such a proficient, until he had mastered the changes wrought by the influence of thirty years of English thought and life upon the people. For the next five years he wrote books, giving some time every day to the work, and produced two volumes on the Gospel by John, "The Work of the Holy Spirit," "The Moral Glory of Jesus Christ," and one or two others. Mr. Clarkson's thorough acquaintance with Eastern modes of thought enabled him to present his subject in a form attractive to the native mind, and he received many acknowledgments, both from the Irish missionaries and from the native Christians, as to the value of the service that he had thus rendered. The books were printed at the mission press, and

will form, it is hoped, a permanent addition to the library of devotional works possessed by the church which it was the writer's joy, in conjunction with his colleagues, to found.

Amongst English books which he wrote in earlier life were "India and the Gospel" and "Christ and Missions," both of which were made useful in quickening the sympathy of the churches with missionary work.

For the last fifteen years our friend had resided at Tunbridge Wells, where he "fell on sleep," December 14th, 1897, leaving a widow, two sons (both of them Congregational ministers), and a daughter. A vote of sympathy was passed by the Board on the same day.

A RED-LETTER DAY IN NEW GUINEA.

PART OF A LETTER FROM THE REV. JAMES CHALMERS,
TO A FRIEND.

AFTER a more or less trying voyage, we dropped anchor in the quiet, safe harbour of Mabuige, and were soon boarded by all the missionaries in Torres Straits. We were all gathering in for the opening of a new church. Already about 600 natives from other islands, with their chiefs, missionaries, deacons, and evangelists had arrived, and were being entertained by the natives of the place. Tamate Vaine (Mrs. Chalmers) feeling very tired, we remained on board until the Friday. All the forenoon of that day was given to shop-keeping—giving out supplies to the teachers. About three in the afternoon, when we were going ashore, the Government steamer, from Thursday Island, came in with a large contingent of white friends.

The mission house is about a mile from the landing, and the road is not macadamised! The people came singing, and with a cocoanut each, to welcome us. At night we had prayers in the cocoanut grove near to the mission house. The light was brushwood from the bush. All our white friends were present, and enjoyed the weird scene and the good singing very much. At ten we turned in, and had a good rest before the next day—the great day.

A lovely morning, clear, cool, fresh; everything was alive. A marquee was up, and tables arranged underneath to seat over 100 people; and in the teacher's house tables were set for teachers and whites. At a quarter to ten the bell was ringing, and people were assembling. All the young men were dressed as volunteers, and looked particularly smart; all the women were in white, with flower gardens on their heads, and the children were in all sorts of gay clothing. At ten, all formed in line in the village, and marched, singing, towards the church. When about fifty yards from the main entrance, I met them and led the way to the door. I ascended the steps, and, opening the door, declared the house open for the public worship of God. I led the way to the rostrum, followed by Tamate Vaine,

teachers and wives, and whites. The house was soon packed, and an interesting service was conducted. I gave a short account of the work, that the cost of the church, £250, being all paid for, the only debt remaining was £6 12s., for some chairs. We had speeches, two minutes long, and the speakers were chiefs, missionaries, deacons, evangelists from other islands, and several of our white friends, who became quite enthusiastic. The singing was abundant and good. The service lasted about two hours, and then we retired to attend to mean, earthly or bodily things. It was a feasting, and it will be long, long a memory to those who were there.

It was a busy afternoon, and the evening was given to singing in the cocoanut grove. At 9.30 we broke up, all tired and ready for sleep. Some tried to get up a dance after the singing, but I had early warned the chief, and he stopped it sharply.

The Sabbath was a grand day. In the evening we had a service, and the church was crowded. It looked well lighted, and I fancy there will be often Sabbath evening services.

Monday was another big day, when I baptized several Prince of Wales natives, who have been much on Mabniagi and Badn, and who affirmed they loved Jesus. I wish I could get the money for a Samoan teacher for them. They are only a small population, between seventy and eighty, but the Chief Gida thinks they want saving and teaching as well as others. He and his people pressed their case hard, and felt sore because I would not promise a teacher. Perhaps I may manage it yet.

I also baptized many bairns of church members from various islands. After that we had between two and three hours of school examination, and Tamate Vaine gave prizes to the successful ones. The natives had games of various kinds, marchings and counter-marchings, dancings which they called not dancing, and singings and shontings until they were hoarse. In the afternoon we had finished, and returned to the *Niue*.

I forgot to say that the natives of Mabuigi twenty-five years ago were wild, naked, nomadic savages. God hath done great things whercof we are glad, and they are the assurance of still greater.

HOW THE WORK GROWS.

Writing on the 24th October, the Rev. H. M. Danmcey says:—"This has been a red-letter day. We have had an ordination service for two of my students, who are going out as teachers. It was a good, hearty service, and the boys spoke with fine spirit and feeling. I do hope they will turn out good boys and stick to their work well. They are going to two of the Naara villages, some distance from the coast. It is this fact, and that the Sacred Heart Mission are likely to trouble them there, that makes me very anxious whether they will prove steadfast. God grant

they may." The next day he started with the young fellows, and on the 27th was "stuck up" at Naara, waiting for bearers to come in response to messages which he had sent to the chief of Diimana and the chief of Bokama. Then the boys wished to start with as much of the gear as they could carry, leaving the remainder in the village; and away they went late in the morning, sorely displeasing Queen Koloka and some of the older people, who wanted Maone, one of the new teachers, left with them. But that could not be. They want a strong man if any good is to be done, and I am hoping such a man will arrive by the *John Williams* in January. For some miles we went along a good dray track cut by the sandal-wood cutters, and then took to a native track through dense scrub, crossing the beds of many creeks, only one of which contained any water. After walking about two hours we met some young fellows from Bokama coming to carry the goods, but none from Diimana. Later on we came out of the bush on to a first-class road, well worn with cart-tracks, to my great relief, for my leather boots had chafed the skin off my feet, and scrambling over the roots of trees was becoming painful. Then rain came down, and we looked a miserable crowd when we walked into the village of Diimana. It had taken us $4\frac{1}{2}$ hours to come from Naara. We took up our quarters in the duhu, a large one, hut in a very dilapidated condition, with a roof which only kept the rain out here and there. The ends of the wall-posts were carved as men's heads, and down the front of them were representations of crocodiles. The whole village, which contains thirty-eight houses, is in a very tumble-down state. The chief, a finely-built young fellow, came to see me, and a little food was brought; but I had great difficulty in buying enough for all hands, and utterly failed in my endeavours to buy a pig, although there were many about. Our cooking was done in the centre of the dubu. My hammock was on one side, and the men and boys were scattered about all over the place, wherever they could find a dry spot. . . . Our reception was not an inspiring one, the mud and rain, perhaps, making it appear worse; but on my blanket, and with my head on my bag, I had as good a night's rest as anyone could wish. Next morning I got as many of the people together as I could, and having commended Naone and his wife to the Divine protection, explained why I had brought them to live with the people. The latter promised to look after them and treat them well. Then we made a move for Bokama, and were again caught in the rain. This time it came down like a sheet. An hour brought us to the village, where we found a good sound dubu all swept out for us, and food cooked. All hands were dull till the chief gave us a pig—all life then. They killed the pig with a blow on the head, and soon had him cut up and in the pots. The feed seemed to oil the tongues of the party, and their hands too, for they all set to work to make spoons out of the cocoanuts, which are very mall indeed in this village. One of the boys was sick, but

his portion of meat was put away for him to eat on the morrow. Next morning there was a difficulty about getting food for breakfast. The new teacher, Kou, is to live in the chief's house until he has one of his own. After settling him we returned to Diimana, where the chief, moved either by the example of the chief of Bokama or the hope of a like present, had a pig tied up under the dubu. I was in a hurry to get along, but there was no moving until the pig had been killed, cut up, and portioned out. The cooking was postponed till the evening. In an hour and a half we were at a village I had not visited before, named Alala—a new village, an offshoot from Naara, and very clean. They want a teacher here, and shall have one, I hope, very soon."

ONLY!

["It is hard to die in the dark." The last words of an old Hindu villager spoken to and reported by an English lady who arrived barely in time to hear them.]

ONLY the moan of an old Hindu,
As one knelt by the mat, where he lay,
When the home that he loved and the faces he knew
All were passing like shadows away.

ONLY the cry of a dying sheep,
In the wilderness, far from the fold,
Which was found by its shepherd too late save to weep,
That the way thither had not been told.

ONLY the wail of a broken heart,
By life's darkness and sorrow opprest,
Yet I think that ONE heard who has given it part
In His treasures of glory and rest.

ONLY the sound of a brother's voice,
Which the wind has borne over the sea,
But there rings in its cadence a mightier voice
That is calling for service from me.

ONLY an echo of words I knew,
With a tender reproach in their tone,
"That ye love one another as I have loved you,"
—'Twas the Saviour who spoke from His throne.

Tientsin.

JONATHAN LEES.

THE *Church Missionary Intelligencer*, in its last issue, gives a very touching story of missionary zeal. "A box held by a poor woman, who hawks tapes and needles, was opened lately in a parish near Birmingham, and proved to contain 22 threepennybits, 85 pennies, and 21 halfpennies—a total of 128 coins, the value of which was 13s. 5 $\frac{1}{2}$ d. This was the result of holding the box for six months, not for a year, and seems almost parallel to the giving of the widow in the days of our Lord."



CHURCHES AT SALEM AND TRIPATOOR. HEATHEN DEITIES.

THE "MATEER MEMORIAL" CHURCH.

ONE of the many duties which Mr. Stephen Massey has been called to fulfil in his visit to India has been to lay the foundation-stone of a church in Trevandrum. This church is being erected to the memory of the Rev. Samuel Mateer, who for some thirty-five years laboured earnestly and successfully for Christ in that city.

The proceedings of the ceremony opened with the reading of letters explaining absence from H.H. the Maharajah, H.H. the Elaya Rajah, the Dewan and Chief Justice. H.H. the Elaya Rajah, who is the next in succession to the present Maharajah, sent a contribution to the building fund, and wrote as follows:—

"Bangalore Hill, 13 h December, 1897.

"MY DEAR MR. WILLS,—It is a real pleasure to me to have received your very kind invitation to be present at the interesting ceremony you are performing this afternoon. I should have liked very much to be present on the occasion but for an engagement which prevents me from doing myself that pleasure. None the less I thank you most heartily for the letter, and assure you of my full sympathy with the movement. 'Honour all men,' and truly you cannot follow out a nobler motto than this one in the case of this truly honourable and sincerely pious minister of Christ. In this land of his adoption Mr. Mateer laboured for the extraordinarily long period of thirty-five years in the interests of humanity, with a zeal and devotedness unsurpassed except by his fairness and conciliation. Of his literary attainments it is hardly necessary for me to speak in this connection, as his excellent works on our shelves bear ample testimony to his possession of great intellectual abilities. As a Christian worker and philanthropist he has very few equals. Travancore, so long as it lasts, will never forget him. He was loved and revered by all who came in contact with him, and it is my strong conviction that he has earned the undying gratitude of a large proportion of his people.

"I am, therefore, of opinion that you cannot bestow upon his memory a greater and more substantial—nay, a more enduring—honour than the one you have now proposed to do. He richly deserves that honour.

"I sincerely trust that in this enterprise, help will come to you from far and near in great abundance. In the meantime, I request you to kindly accept my humble contribution of Rs.50 towards your noble object, the consummation of which I fervently pray will never fail to promote peace and goodwill in our beloved land. May God bless your benevolent undertaking.—Believe me, yours sincerely,

"RAMA VARMA."

Several addresses were presented to Mr. Massey by the Christians of the district and city missions and others.

The Rev. J. Duthie, who presided, presented Mr. Massey with an inscribed silver trowel, with ivory handle of local

workmanship, and the stone was declared "to be well and truly laid, in the Name of the Father, Son, and Holy Ghost." Mr. Duthie said that the original L.M.S. place of worship was the very dilapidated building which was then used as a school. This, having become too small, was vacated for the old Protestant church, which was available. This also had become far too small for the congregation, which numbered two or, perhaps, three times more than the accommodation provided. It had been decided to erect a new church as a memorial to one who had lived so long in their midst. Mr. Duthie proceeded to give the following interesting account of Mr. Mateer's work in Trevandrum:—

"When our late friend took up the work here a good beginning had been made, yet only a beginning. There were twenty-five congregations, connected with which were 3,000 people who were contributing to the London Missionary Society about Rs.800 per annum. When Mr. Mateer left the station there were fifty-six congregations and upwards of 10,000 native Christians who were aiding the work of Evangelisation in the district by contributing about Rs.3,000 yearly.

"It would be no exaggeration, but only sober truth, to describe Mr. Mateer as a missionary in labours abundant, in journeyings often, in travail, in watchings often, beside those things that pressed upon him daily—*anxiety for all these infant churches.* The name of such a man, therefore, we desire to be remembered amongst us—as a stimulus and an inspiration, both to native and European workers in this cause.

"Mr. Mateer was pre-eminently the preacher, with a command of the native languages here, both Malayalam and Tamil, such as but few foreigners have been able to acquire. But, though preaching the Gospel was his one great work, to which he gave himself with unstinted devotion, he found leisure to accumulate great stores of knowledge regarding the history, religion, manners, customs, traditions, and peoples of Travancore.

"Mr. Mateer was a man of prayer. I had some knowledge of his habits in this respect. Long before Trevandrum was astir he was on his knees, morning by morning, for the people of this city and neighbourhood, and, as our Bible tells us the prayer of a righteous man availeth much in its working, we cannot doubt that more things were wrought in Trevandrum by Mr. Mateer's prayers than some may think. He was a great student of the Bible. His delight was in the law of his God, and therein did he meditate day and night. The word of God was his constant companion and guide.

"But what characterised him most of all was his love for the people. The title to which he had the best right was 'the poor man's missionary.' That he rejoiced in, though his sympathy and prayers embraced all, from the king on the throne to his meanest subject. As a man and a missionary, we shall not soon look on his like again; and this being so, we desire that his name shall not be forgotten by us in Travancore."

A lyric in Malayalam, specially written for the occasion, and entitled "Victory to Jesus," was then sung by the people, and the proceedings terminated with the Benediction, pronounced by the chairman.



Notice to the CHRONICLE'S "Own Correspondents."—
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.
Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

STRIKING INCIDENTS.

DR. GRIFFITH JOHN tells the following interesting incidents:—"In one of the autumn examinations for the Master's degree the following question was put:—What do you know of the re-peopling of the earth by Noah and his family after the Flood? The examiner sent down from Peking, who put this question, had been reading the Old Testament, copies of which are now in circulation among the higher classes in the metropolis. The Old Testament was recommended as the text-book. One of the colporteurs was there at the time selling the Scriptures. The demand for whole Bibles was great, and fifty copies were sold in one day. That is to my mind a fact of deep significance. On Friday last our Hwang-pi evangelist brought an idol into my study, accompanied with a note from a man named Hu. Herewith the story as given by Mr. Yen, the evangelist:—About twenty years ago I visited some converts in Hwang-pi, at a place called San-ku-tsing. One of the converts was an old man named Yang, who seemed to be the most important person in the village. His granddaughter, a mere child at the time, saw me and heard me preach. Years passed by, and the granddaughter was married into a heathen family residing in Hwang-kang, one of the adjoining counties. The idol and the letter are from her husband. In the letter he tells me that he is a Christian in sentiment, and is anxious to be baptized. As to the idol, he sends it to me, having no further use for it, though it has been handed down in the family for two hundred years. That is, I think, a most interesting story. It is deeply interesting to think of that young girl, though buried in a heathen family, maintaining her religious convictions, and gradually leading her heathen husband out of the darkness of heathenism into the light of the Gospel. This may turn out to be the beginning of a new and important work in Hwang-kang, her husband's native country. 'Cast thy bread upon the waters; for thou shalt find it after many days.'"

WE are here proceeding on quiet, yet CONVERSION OF by no means unhopeful, lines. We are A BUDDHIST cheered both by the numbers hearing the PRIEST AT Word and the additions that are taking SHANGHAI. place. One case has interested me much.

A Buddhist priest was observed to be coming to our services and listening with marked attention. In due time I spoke to him, and found he was impressed by what he had heard. He soon indicated his wish to become a Christian. His story was that he had been twenty years a priest, and had recently come from Li-chuen, the most westerly province of China, in order to visit Pu-to-san, a celebrated island devoted to Buddhism, and regarded as sacred to the worship of the "Goddess of Mercy." On his coming into our chapel he was struck with our preaching about God. He had never been satisfied with the Buddhist system, and the doctrine of God and Christ seemed to meet his case. He was encouraged to come and read our books, and ere long he determined to give up being a priest. We asked what evidence he had of his having been enrolled in the priesthood? He brought his diploma, a paper giving full details of his history and consecration to the office, such as I had never seen before, and one of extreme interest. He gave it up in the presence of the native church, and is now a candidate for baptism. Others have given me their rosaries and idols, but this is the first instance of a priest becoming one of us. I am much pleased with his reading capacity, his prayers, and his apparent interest and sincerity in his profession.

W. MUIRHEAD.

INDIA.

MRS. CONSTANTINE and Miss Orlebar BELGAUM conducted a mission in Belgaum NOTES. November 16th till the 21st inclusive.

They held four services for the English congregation in the Cantonment Chapel, six services for the native congregation in the Town Chapel, and one for the English-speaking Hindus in the High School. The services were as well attended as could be expected during a plague panic, about 300 being present at the meeting for English-speaking Hindus. In his last letter the Rev. J. G. Hawker gives a very mournful account of the effect of the plague upon the High School. Like other schools, it has been almost emptied. In September there were 451 pupils, but at Christmas only 43. Three members of the native congregation have died from the plague—viz., the sons of Catechist Abishai and Mr. T. Shivalingappa and the wife of the latter.

THE corner-stone of the new class- INSTRUCTION room at Madras, for the training of OF CHRISTIAN Christian women who wish to engage in WOMEN. Bible-women's work and Zenana teaching, was laid on November 20th by Miss Brown, who has for a long time taken a keen interest in

this branch of the work. About twenty of our missionaries were present, including the new arrivals (Miss Budd and the Revs. N. C. Daniell and S. Nicholson), also all the Bible-women, Zenana, and school teachers, and other native friends. The Rev. M. Phillips presided, and the Rev. R. J. Ward offered the opening prayer. Miss Harband, B.A., having made a brief statement, the corner-stone was well and truly laid by Miss Brown. A closing prayer was offered by the chairman. Refreshments were then served in the Mission-house, and a pleasant time spent by the party. It is hoped that the work in the interests of which the gathering was held may gradually expand until a boarding-house is added.

MISS DUTHIE, Nagercoil, writes:—

BEAUTIFUL "Not long ago an interesting incident
EXAMPLES. connected with the great Indian famine
came under Mr. Duthie's notice. A letter
from Mrs. Bacon, of the American Mission at Lilatpur,
N.W.P., appealing for help for her orphanage for famine-
stricken children, was translated and inserted in *The
Messenger*, one of our Tamil publications. A female servant
in Simla, North India, who is a native of the Tamil country,
and who takes this paper—printed in her own language for
her own people—read Mrs. Bacon's letter in the September
number. The appeal for help for these poor starving
children touched her heart, and she resolved to give a
month's salary (Rs.20) towards this good object. Not
knowing Mrs. Bacon's address, she wrote to Nagercoil,
where *The Messenger* is printed, asking Mr. Duthie for
information about Mrs. Bacon, and giving her reasons for
writing. Mr. Duthie, of course, gladly sent the necessary
information, and he has since received Rs.20—a whole
month's salary, a large sum to a woman in such a position
—and forwarded it to Lilatpur. Surely this is a beautiful
example of self-denying love, which we would all do well
to follow."—Miss Turner, of Almora, has sent a small con-
tribution as the result of the monthly collections in Bhot.
There have been two native Christian men and three women
(one of them only receiving a few annas for pocket-money),
and when she asked them how they would like this small
sum spent they were unanimous in voting that it should be
sent towards the repairing of the Berhampur and Calcutta
buildings destroyed by the earthquake. "It is only a mite,
but we trust hundreds more will be sent and the sum
needed realised."

MADAGASCAR.

"PERHAPS you may have heard that
DISTRESS. times of famine are now upon us. There
has been no such scarcity known within
the last sixty years or more. At Ambohimanga and An-
tananarivo, paddy (*i.e.*, unshelled rice), which used to be
4d. to 6d. per bushel, now sells at 4s., while the white rice

(1s. to 1s. 2d. formerly) is 8s. and over the bushel. Many
here, for a whole week at a time, never touch rice at all.
They live on manioc root and sweet potatoes (when the
latter can be got, for they are very scarce), and those who do
eat rice dare not satisfy their appetites, but content them-
selves with a third or a fourth part of what they used to
eat, and make up with greens of all kinds. All kinds of
food are very dear, not rice only. Eggs that used to be
ten or twelve for 2d. are now $\frac{1}{2}$ d. to 1d. each. On this
account the people here now are weak, and although they
have to work, and that should strengthen their bodies, their
stomachs are unfilled. Nearly everybody is thin, and many
are hardly like human beings at all, they are so emaciated;
their skin is discoloured, their blood is poor, there is hardly
any flesh left on their bones at all, and they are nothing but
skin and bones. Many, too, are suffering from fever and
skin diseases—and what fearful skin diseases they are—
almost like leprosy, so that many die of these diseases and
of starvation. About twenty-four hours' journey north of
Ambohimanga I saw a woman who had been digging up
manioc roots; her spade and basket were lying on the
ground, and she, too, was lying beside them, and seemed
to have fallen asleep, but, alas, when I came up to her I
found she was quite dead! I was told of another woman
who, with her little child on her back, stooped down to
drink at a spring, she had no strength left to rise again,
and both she and her child were found dead beside the
water. We are constantly hearing of people who have died
of hunger—some in their houses, some on their beds, some
on the road, some at their work, but all of starvation."

RAINITIARAY.

AFRICA.

THE Rev. W. Forbes, who for about
A CHURCH WITH nine years has occupied the position of
A HISTORY. pastor of the Congregational Church,
Caledon Square, Cape Town, but who has
been compelled to resign on account of ill-health, preached
his farewell sermon on December 19th, in the course of which
he stated that the church "is the oldest English-speaking
church of the Cape Colony. It has behind it long years of
usefulness. It has memories associating it with the great
missionary revival which marked the close of the last
century, and through that movement is linked on to Pente-
cost. Ninety-seven years ago a missionary associated with
the London Missionary Society began a work amongst
British soldiers here, out of which our Cape Congrega-
tionalism has grown. By faith the small civilised remainder
were staunch and true after the majority of the members of
the early church had sailed away with their regiments. By
faith they worshipped, in faith they waited. By faith John
Philip laid broad and deep the foundations of our free Con-
gregationalism, and built in Church Square a sanctuary
from which went forth light and leading. By faith he con-

tended for liberty while all men spoke evil of him. Yet helped he to break the chains of the slave, and his name is for ever joined with those of the great emancipators. By faith William Thompson rendered Christian service for more than twenty years, strengthened and inspired by intercourse with great missionaries, each of whom, in passing this colony's western gate, received welcome and encouragement within our borders. By faith Saul Solomon, the prophet statesman, fought and won the battle of voluntarism, and thus put all the Free Churches under a load of obligation. By faith and in due time the apostolic succession was transmitted to James Hoyle, whose fame and memory live to this day; he being dead yet speaketh. By faith Wilberforce Buxton Philip followed in the footsteps of his father. In season and out of season he preached the Word of God, and the seed which he sowed took root in the hearts and lives of men, and the harvest is not yet exhausted. By faith our fathers worshipped here, made sacrifices for Christ's sake, and we have entered into their labours. By faith you called me from across the seas to take part in the stirring events which have marked the development of South Africa as it is. The eight and a half years I have been here have seen many changes. They have seen the inrush of thousands from the over-populated lands of the older world. They have seen the mighty tide of life setting northward to found new homes, and industries, and cities in lands which a decade ago were in possession of the savage and the wild beast; while our own Cape Town, prospering through South African activities, has grown into a great city, and our mountain villages have developed from mere hamlets into prosperous suburbs." In the evening the Rev. James Le Pla, who has been appointed temporarily to succeed Mr. Forbes, preached to an equally large and sympathetic congregation.

JAMAICA.

WE regret to have to announce the DEATH OF MR. death of Mr. J. J. Bowrey, of Kingston, J. J. BOWREY. on November 19th, after a week's illness.

He had been in bad health ever since he returned from his last visit to England a year ago, but was still able to attend to his professional duties. On November 12th he was attacked by malarial fever, and, his heart being weak, he could not stand against it. He was married for the second time before he left England last autumn, and much sympathy will be felt for Mrs. Bowrey in her specially sad experience, as well as for Mr. Bowrey's children (five in number), three of whom are living in England. Mr. Bowrey, who was the son of the Rev. James Bowrey, a former missionary of the Society in Berbice, has rendered valuable service to the Society as its agent in Jamaica, and he has been a most faithful helper of the Congregational Union in that island. For many years he had been one of the most prominent and useful members of North Street Congre-

gational Church, Kingston, the acting pastor of which (the Rev. W. Priestnall) writes:—"The Church of which Mr. Bowrey was so long a member, and in almost every department of whose activities he was so devoted and energetic a worker, has desired me to express to you its high appreciation of its late treasurer's personal worth, together with its keen sense of loss caused by his removal to higher service. The full extent of that loss it fails us yet to realise. Mr. Bowrey will be missed in very many directions in connection with the public and religious life of Jamaica, but nowhere will his loss be more keenly felt than in the Church with which he has been so long and honourably connected."



CHINA.—The Rev. Dr. Mairhead has returned to Shanghai benefited by his short health trip to Hankow, necessitated by an attack of malaria. His last visit to that city was with the late Rev. J. Mullens, D.D., in 1865.—The Rev. F. P. Joseland expected to leave Amoy for England early in January. In November he completed a most successful trip in Hui-an, during which he baptized ninety-seven adults (fifty-seven men and forty women) and sixty-seven children. "I have," he says, "had splendid services, good congregations, and much interest awakened everywhere. There is a vast improvement on eight years ago—my previous trip—and a real growth on all sides."—Dr. R. M. Gibson has commenced his work at Hong Kong under distinctly bright and cheering conditions.—Miss Helen Davies, of Hong Kong, seems well and vigorous after her furlough.

INDIA.—Mrs. R. J. Ashton has safely reached Kachhwa, and is delighted with her surroundings. The dwelling-house is very convenient, and the hospital and dispensary seem to her to be almost perfect in their way. "The transformation which has taken place since I was last here is simply marvellous. Already we seem to have a well-established mission."—Mr. Stephen Massey, the ex-chairman and one of the Directors of the Board, visited Belgaum from November 23rd to 25th. He visited the High School, and all our vernacular schools in the towns of Belgaum and Shahapur, addressed the native church on one evening and the English-speaking Hindus on another. An address was presented to him at the latter meeting. He also saw our work as mutilated by the plague visitation; but his loving sympathy and words of encouragement to the native church, and his instructive address to the students, masters, and Hindu friends in the High School, cannot fail to produce good results. In the latter address the objects of the Society in its educational and other work were clearly and powerfully presented, and it is believed that increased confidence in the Society,

and more hearty co-operation on the part of some, will be the outcome. Mr. Massey has since visited Travancore.

CENTRAL AFRICA.—The reinforcements for the Tanganyika Mission have arrived at their destinations. Mr. and Mrs. May and Mr. and Mrs. Robertson are to reside at Fwambo, Dr. and Mrs. Mackay at Kambole, and Mr. and Mrs. Hemans at Niamkolo. Unfortunately, the roof of Mr. May's house was completely destroyed by fire early in October. Mr. May was at Niamkolo at the time.

AUSTRALIA.—Mrs. Baron's health has much improved by her stay at Adelaide, and she and Mr. Baron hope to return to England in the spring.—Capt. and Mrs. Turpie were the recipients of testimonials and the expression of much kindly feeling at Bourke Street Congregational Church, Sydney, on the eve of their departure for England. They had been members of that church for upwards of thirty-one years.



A VERY unique society exists in Honolulu, which was formed forty-five years ago, and is called the "Cousins." It is composed of the descendants of the missionaries, their children, and grandchildren, and has a membership of nearly a thousand, though most of them do not live on the islands. It meets once a month, and has an attendance of thirty or forty persons, many of whom are merchants and professional men. Their object is to keep up their interest in missionary work. Collections are always taken, and they carry on work as they are able.—*The Missionary*.

It would appear that at last the strong citadel of Tibet has been entered by a soldier of the Cross. One of the Alliance missionaries, after a dangerous and most providential journey, was able to pass the frontier wall and penetrate about seventy miles within Tibetan territory, where he and his comrades were hospitably received at a large monastery of 3,500 Buddhist monks. After a visit of several days they were permitted to open a mission there, and arrangements made for their permanent residence and work under the protection of these monks. Henceforth the headquarters of the Tibetan Mission will be La-Brang, Tibet.—*The Christian and Missionary Alliance*.

A TELUGU Baptist Home Missionary Society has lately been formed. Four hundred rupees were subscribed, and it was voted to send two native missionaries at once to the Chenchus, an aboriginal tribe of people numbering about six thousand, living in the hills. This is the first movement of these churches towards missionary work for others, and is a gratifying and

encouraging exhibition of growth in self-dependence and strength of Christian purpose.—*American Baptist Missionary Magazine*.

FOR the first time in its history, Uganda has a Christian king. It is true he is only eighteen months old, but his mother is a Protestant, and the three chiefs who are appointed his guardians are—the Protestant Prime Minister, who longs to see all his people Christians; the Roman Catholic Prime Minister, also a very good man; and the third is one of the C.M. Society's ordained clergymen. The old king Mwanga, the baby's father, who had reigned in Uganda for thirteen years, was deposed by public proclamation on account of his rebellion against the English Government, and little Dandi (David) was announced as his successor.—*The Church Missionary Gleaner*.

AT the Rhenish missionary station of Omupanda, in German South-west Africa, thirteen converts have lately been baptized, the first-fruits of four years of preparatory work. In Great Nama-land considerable desire after the Word of God is apparent, now that more peaceful times have come round. At Keetmannshoop a new church has been built at a cost of £10,000, and another is about to be built at Bethanien. The total number of baptized converts in German South-west Africa now reaches 9,370.—*Allgemeine Missionszeitschrift*.

M. BÉNÉZECH, recently appointed French Protestant missionary among the Betsileo, writes thus from Fianarantsoa:—"On September 3rd I assembled all the teachers of the Betsileo district, except those of Ambositra, which is too far off. More than two hundred came who have remained faithful and upright. How happy I felt to see them before me, rejoicing to feel that they were now protected against those who use lies and slander to attain their ends! I felt then, with profound emotion, that the religious work, which has been carried on here for a few years only, has been very solid. These men, and some others who have remained faithful in a time when terror has been skilfully spread everywhere, are an evident proof that the Malagasy do not change their religion so easily as some people like to say."—*Journal des Missions Évangéliques*.

"IN the three districts which formerly belonged to Mr. Pearse, Mr. Johnson, and Mr. Hockett, more than 1,000 children and 1,200 grown-up persons have come back to us. At Fianarantsoa I am told that more than 300 children have left the Catholic church and begun again to attend the Protestant service, after having remained several months without appearing anywhere. The Malagasy judge, of whom I wrote to you, has come back. This movement will grow, I hope, when I have a church. And I am happy to tell you that I shall have one in about ten days, from what Commandant Clairret tells me."—*Journal des Missions Évangéliques*.

MM. BÉNÉZECH and ESCANDE agree that the recent visit of General Gallieni to the Betsileo district has produced a good effect, and his energetic declarations in favour of religious liberty have encouraged the people. We ought, however, to add that it appears from a report of M. E. Escande on the Ambositra

district, which has been confided to him, that out of forty churches taken by the Catholics, and which, in spite of the orders of the Government, had not been restored by October 1st, only five had been restored to the French Protestant Mission in November.—*Journal des Missions Évangéliques*.

FROM the Betafo district of the Norwegian Missionary Society in Madagascar Pastor Engh writes:—"Captain Durand (the French official) keeps his word faithfully, and the greatest civil and religious freedom is allowed within the bounds of law. People can be Protestants, Catholics, or heathens, just as they like, without any influence being used by the authorities in one direction or another."—*Norsk Missionstidende*.

M. DELORD, who has been appointed by the Paris Missionary Society, after conference with the representants of the L. M. S., to two large districts in Imerina, writes thus of his charge:—"From the material as well as the spiritual point of view, it is a 'despoiled heritage' which has fallen to me, and, some exceptions apart, I only meet with ruins. The schools are disorganised; about fifty have only a nominal existence, not having been able as yet to find any teachers. The churches in many cases have no reality to answer to the name; the flocks, more heathen than Christian, having only just come out of the forest to which they had fled, are in such a state, that one feels that everything has to be done or to be re-done."—*Journal des Missions Évangéliques*.

M. MEYER, the President of the French missionaries now in Madagascar, has recently made a tour in the Betsileo Province, accompanied by Messrs. Rowlands and Rees. He was received with great joy at Ambohimandroso, and was deeply impressed by some of the native Christians to whom he was introduced there: Ráinimanga, who had been sent to prison by the Jesuits, and put in irons because he refused to become a Catholic; Rasamuel, another native pastor, formerly a slave, who also had stood firm; Rasoarimanga, a young woman whose father, mother, and brothers had all become Catholics, and who had been obliged to remove to another village to escape persecution; and Rasoanjanahary, the Bara princess, who had founded two Christian churches at Ambohimandroso, and who is now herself the pastor of another church amongst her own tribe, whom she is evangelising. At four villages where the churches had been closed M. Meyer encouraged the Protestants to reopen them, and himself wrote up over the doors, "École Protestante Française."—*Journal des Missions Évangéliques*.

THE virulence of the plague in certain districts of India is producing disastrous results. From Belgaum, for example, we learn through the Rev. J. G. Hawker that the work in the High School has been brought to a standstill. In September they had 451 pupils in the school, but when they closed for the Christmas holidays there were only 43 present. Three members of the native congregation have died through plague, and large numbers of the people have left the city and gone to their relatives in village districts, whilst others are camped out in bamboo huts in a field near by. Everything seems to be disorganised, and great anxiety is the result. Still, our brethren are not losing heart, and they know that they will be sympathetically remembered in prayer in this country.

BOOKS ON MISSIONARY TOPICS.

THE EXPANSION OF THE CHRISTIAN LIFE. By John Marshal Lang, D.D. (William Blackwood and Sons.)

THIS book forms the fifth series of "The Duff Lectures," instituted as a memorial of the great missionary and in furtherance of Christian missions to the heathen. The plan of it is to set forth the expansion of Christianity from its own innate principle and the command of its Divine Founder, in which respect it differs from all other religions. The beginning of this expansion dates from Pentecost, and is traceable in the progress of the Church during the apostolic ages and the first three centuries; in the development of thought as embodied in creeds and theological systems and mediæval missions; in the advancement of civilisation as influenced by missions; in contact with non-Christian religions, especially book religions; and closing with an earnest appeal to the churches in respect of missionary effort. Dr. Lang deserves the warmest thanks of the Christian community for this book, which is ably written and has a true missionary spirit pervading it throughout. We trust it will be extensively circulated and read.

ANNOUNCEMENTS.

ARRIVALS.

THE REV. J. CHALMERS, LL.D., from HONG KONG, CHINA, per steamer *Sunda*, December 24th.

THE REV. A. PARKER, MRS. PARKER, and child, from BENARES, NORTH INDIA, per steamer *City of Sparta*, December 25th.

CAPTAIN and MRS. TURPIE, from SYDNEY, per steamer *Ormuz*, January 3rd.

DEPARTURES.

THE REV. J. MACGOWAN, MRS. MACGOWAN, and five daughters, returning to AMOY, CHINA, embarked at Southampton per North German Lloyd steamer *Sachsen*, January 3rd.

BIRTHS.

COUSINS.—On November 10th, at Wuchang, China, the wife of the Rev. A. D. Cousins, of a son (Eric Whitmee).

LUCAS.—On December 20th, at Handsworth, Birmingham, the wife of the Rev. B. Lucas, of Bellary, South India, of a son.

MARRIAGE.

STURSBURG—THORN.—On November 24th, at Calcutta, by the Rev. A. P. Begg M.A., the Rev. Otto Stursberg, of Berhampur, to Miss Lily Thorn, of Forest Gate, Essex.

DEATHS.

WALTON.—On October 30th, at Hankow, China, the infant son of Dr. and Mrs. Walton, of Hiau Kan, aged six months.

BEGG.—At Bhowanipur, Calcutta, on the 21st December, James Stewart, the infant son of the Rev. A. P. and Mrs. Begg.

CLARKSON.—On December 14th, at Tunbridge Wells, the Rev. William Clarkson, formerly missionary in West India, in his eighty-first year.

TO SUBSCRIBERS.

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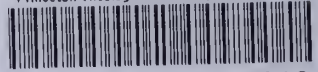
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